

Isaiah describes the coming of one who with the breath of his lips will destroy the wicked, and Paul says that the wicked one whom the Lord will destroy with the spirit of his mouth and destroy with the breath of his coming has not yet been revealed and will not be until that which now hinders is taken out of the way. Some say that is the Roman empire, personally I think it is the Holy Spirit acting through the Church, but whatever it is it is still future to the time when Paul writes, and therefore it could not be, refer to simply the conversion of the world by the Gospel, it is --destroy with the brightness of His coming, clearly the picture here, the whole context is talking about the return of Christ. Paul is saying that before Christ comes back, the wicked one will be revealed, the one whom he is going to destroy with the breath of His lips. Rev. 19 describes his destroying with the sword that comes out of His mouth, destroying the great host of opposers, and Isa. 11 says that with the breath of his lips he will destroy the wicked, and so we have the three passages tied right together with a very unusual figure, used in Rev. and in Isa., and then in Paul, not only an unusual figure used, but a clear reference back, then will that wicked one be revealed whom he will destroy. What is Paul referring to, that wicked one whom he will destroy, he is referring to the wicked one that Isaiah speaks of, when it says that he will destroy that wicked one with the breath of his mouth, so Paul is explicitly referring to Isaiah and saying that what Isaiah speaks of is future. And John in Rev. describes the same thing, so that ties the two right closely together, and shows that Isa. 11 is speaking of the same thing as Rev. when, and that that thing which they are speaking of is something that comes after the return of Christ, ^{or} ~~at~~ at the return of Christ rather than prior. I discussed this in my little sermon on the millennial kingdom of Christ which was published in a little booklet, some years ago (10)

but it is amazing that commentators would discuss Isaiah here and wouldn't notice that striking similarity in Revelation but the fact that Paul is explicitly referring to Isaiah here, there is nothing else he could possibly be referring to. (stu)